Pacific School of Religion Berkeley, Calif.

The Christian Century PULPIT

A Periodical of Contemporary Preaching

CHARLES CLAYTON MORRISON, *Editor*

VOLUME V | CHICAGO, OCTOBER, 1934 | NUMBER 10

Presbyterian (U.S.A.) Number

HUGH THOMSON KERR
Shadyside Presbyterian Church, Pittsburgh
"What to Do When Life Tumbles In"

WILLIAM PIERSON MERRILL
Brick Presbyterian Church, New York
"Good Through Love"

ROBERT E. SPEER
Senior Secretary Presbyterian Board of Foreign Missions
"An Adequate Gospel for the World's Need"

CLARENCE EDWARD MACARTNEY
First Presbyterian Church, Pittsburgh
"The Everlasting Gospel"

JOHN TIMOTHY STONE
President Presbyterian Theological Seminary
"Divine Power Through Human Agency"

GEORGE A. BUTTRICK
Madison Avenue Presbyterian Church, New York
"The Loneliness of Christ"

JOHN McDOWELL
Secretary Committee on Social and Industrial Relations of the Presbyterian (U.S.A.) Board of National Missions, and former Moderator
"The Challenge of Loyalty"

WILLIAM CHALMERS COVERT
Moderator of the Presbyterian Church in the U.S.A.
"The Prayer of a Pastor"

PREACHER PROBLEMS
ROBERT FREEMAN
Presbyterian Church, Pasadena, Cal.
"The Communion Service"

What to Do When Life Tumbles In

BY HUGH THOMSON KERR

Return unto thy rest, O my soul. Psalm 116:7.

LIFE has a way of tumbling in. The houses we build fall about our heads. The plans we project become scraps of paper. We are like children playing in the sand by the seashore. They start to dig a deep, deep well, so that they may touch the very water, but as they dig the shifting sand comes tumbling in. Behind the outward signals that all is well lurks the haunting sense of disappointment, the sense of shame, the agony of suffering, the tragedy of sin. There is always, as Carlyle says, a dark spot in our sunshine. We know little about the folks we envy. How little we understand the deepest concerns of our friends and neighbors! Alexander Dumas tells about the conditions under which his first great triumph was achieved when his play "Henry III" met with sensational success in Paris. His mother was dangerously ill and between each act he rushed home to see her. "How many people," he said, "envied me my triumph that evening who little knew that I passed the night on a mattress on the floor at the bedside of my dying mother." How little we know of the lives of those whose names are now receiving the world's applause!

Let us review the record. Because of business collapse, life for thousands has tumbled in. Here is a man who had saved a competency for his retiring years and now everything is gone. Here is a family that was lovingly cared for by the last will and testament of a devoted husband and father, and now the bonds are worthless. There are widows whose only income was from a bank whose doors are now closed. There are young men who have prepared themselves, sacrificing for a college education, and now there is no job. Here is a young woman whose plans for marriage had to be given up, or a young couple with little children who have surrendered the lovely home which had been made

25 Cents a Copy Entered as second-class matter October 14, 1929, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 440 S. Dearborn St., Chicago, Ill. **Two Dollars a Year**

possible by hard work and rigid economy, or a man able to work but who can find nothing to do, whose only daughter is caught in the meshes of an incurable disease and needs the care and comfort that only money can bring. These are the common daily experiences of life. For hundreds and thousands of worthy people, young and old, life has tumbled in.

And life tumbles in because of ill health and the slow working of disease. Suddenly in the midst of life when the days are full of hope, when there is everything to live for, a word is whispered and in a moment the whole world is shadowed. I well remember one day, after a beautiful wedding, when the church had been crowded with a smiling happy audience, finding in my study a woman who was weeping bitterly. The glaring contrasts had been too much for her. Her children had been in the bridal party but that day the surgeon had spoken a word regarding her husband, and for her and her lovely family the world had fallen in, and before her lay the long months of suffering and then death.

And life tumbles in because of sin and shame. It is well that we look sin in the face and call it by its right name. It may be drink or drugs, or treachery to love, or avarice, or frivolity, or sex, or mental cruelty. We may call it a betrayal of self, or of others, but we cannot escape the evidence that because of sin life all about us is constantly tumbling in. We are told that people today are not troubled about their sins. Perhaps not, but they suffer for them none the less, and the worst of it is that the innocent suffer with them. They feed on ashes that are left after the fires of love have burned themselves out. They reap what they sow, and those who have watched the reaping know that there are some things worse than death. Every minister has more than once in his life had to listen to something like this: "I could have laid him away in the grave and been comforted, but this I cannot stand."

LONELINESS AND DOUBT

Sometimes life tumbles in because of loneliness. There are young people who crave love and companionship to whom they are denied. There are old folks who have cherished and sacrificed for their children and who now sit alone through the long evenings dreaming of the past. There are mothers who have spent their youth for their families and now they sit solitary with empty hands and perhaps with empty hearts. There are men full of the concerns of great business, holding high positions, driven hither and thither with the perplexities of modern industry, and yet in the central citadel of their hearts they keep sentinel in solitude.

Sometimes, too, life tumbles in because of doubt. It did that for me once and I look back upon it as the most tragic period of my life. On the threshold of the gospel ministry I found the faith of my childhood slipping away and the foundations upon which life had been built moving out as on quicksand. People who never have had to reconstruct their mental and religious life do not understand the crisis that accompanies the collapse of faith. The prison in the lonely wilderness beside the Dead Sea was as nothing to John the Baptist in comparison with the storm that swept his soul and sent his disciples forth asking, "Art thou he that should come, or do we look for another?" I can readily believe that Calvary with its nails and its mockery was as nothing compared to the agony in the soul of Jesus which expressed itself in the cry, "Why hast thou forsaken me?"

WHAT TO DO?

It is these situations that raise the question, "What can we do when life tumbles in?" There have been many answers. The Stoic says, "Grin and bear it." The Epicurean says, "Forget it." The Christian Scientist says, "Deny it." The Psychologist says, "Sublimate it." The Cynic says, "What could you expect?" What do Christians say? What did this man do, who said, "Return unto thy rest, O my soul"? Three thousand years ago he found life tumbling in for him. His agony still lives in the language of the Psalm, "The cords of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow." Life had fallen in like a child's cave in the sand. When it was all over he could speak of his soul having been delivered from death, his eyes from tears, his feet from falling. He had been ready to cry out against life and to proclaim that all men were liars. Suddenly something happened. There was a change. The foundation of his life stood firm. He was taking into his hands the cup of salvation and drinking deep to his soul's content. He had fallen into some dreadful slough and had been all but swallowed up but had fought his way through until his feet stood on the firm earth on the farther side, and he went on his way singing, "Return unto thy rest, O my soul."

Where was he going? What did he mean? Where was this longed-for rest to be found? The word "rest" in the Hebrew is plural and there may be ground for saying that he was on his way back to the old resting places, the old securities, the old verities which abide when the world falls in. He would be thinking of the land he loved and from which he had been exiled. He would be thinking of the home he loved and the dear ones who trusted him and perhaps needed him. He would be thinking of the temple he loved where he had often worshiped and where his soul had seen God. He would be thinking, too, of the old virtues and values that are changeless in a world of change—courage, faith, hope, love, trust. It is a good thing to go back to the old resting places. It would do many of us good to return to the simplicity of the old home, to the friendship of old friends, to the security of old virtues, to the worship in the church, to the reading of old books and especially the Book itself. It would be like a miracle of healing to the hurt hearts of many hard-pressed business men to go back to the altar they erected in their youth and to the curative powers of quiet waiting upon God. It is surely a significant suggestion given us in the Gospels that the night before the cross, Jesus *as his custom was* left the city and went forth to the silence of the Garden. That place was sacred to him because of many experiences when he had found in that seclusion rest unto his soul.

GETTING BACK TO GOD

It was likely, however, that this man was thinking altogether of one sure resting place. In the Hebrew the plural often stands for intensity and I think he was

saying, "Let me get back to God." That is his answer to his own troubled heart and it is the answer we all must make if we are ever to enter into life. It was the answer Jesus made to his anxious disciples, "Let not your heart be troubled: ye believe in God, believe also in me." It was the answer Gamaliel Bradford made at the close of his fascinating life of Dwight L. Moody. Strange, is it not, and yet not so strange that such a man should be lured to write the life of the great evangelist? One wonders if his restless soul was searching for Something, for before he finished his task he said: "Surely we may end as we began, with the insistence

HUGH THOMSON KERR

that God is the one supreme universal need of all humanity and that that need was never more pronounced than in America today." Did not the contract drawn up on the "Mayflower" begin with the words, "In the name of God. Amen." Is not that the soul's true resting place?

Of course I know what you are answering back to me. You are saying that it is easy enough to say that God will take care of us but what if he doesn't? What if the bank is kept closed? What if pain and disease still keep their strangle-hold? What if hunger and unemployment continue their urgency? What if sin still crouches at the door? What if death refuses to relinquish what we love? What then can we say? God does not pay taxes nor discharge debts. He does not ward off disease, nor open the doors of closed banks, nor take the sting out of drugs or drink, nor shut the door in the face of death. There are some things God does not do. He does not keep life from tumbling in. He lets suffering and disaster fall like the rain upon the just and unjust.

It is not enough to say that after life's fitful fever we shall sleep well. It is not a full answer to our bitterness to say that God takes care of the dead. We are sure of that. We are quite sure that he took care of Stephen, and Paul, and Abraham Lincoln, and all those that we have committed to his trust. But what of the living? What does God do for us now? What is religion worth if it can not insure security? Perhaps the answer can be found in life itself. What, for example, did religion do for the Old Testament prophet whose land like our own great West had been struck with devastating drought, and all that he had cherished for himself and his children had been swept up and carried away in a whirlwind of dust? What did de do? Did he turn away with a shrug of his shoulder and say, "What's the use?" He did nothing of the kind. To him, a man of God, the drought was something other than it was to his unbelieving neighbors. We have forgotten the cynicism of his neighbors but his words of faith are immortal: "For though the fig-tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in Jehovah, I will joy in the God of my salvation." That is what religion can do for a man.

WHAT RELIGION CAN DO

One of the most interesting men in the religious world today is Charles F. Andrews, the friend of Gandhi and of the unfortunates in India and South Africa. He has written the story of his life and has called it "What I Owe to Christ" and has dedicated it to his father and mother. The opening pages throw light on that dedication. There came a day in the life of that humble English home when as a lad he saw the shadows grow into darkness. His mother's estate, which was not large but sufficient, had been intrusted to a friend, a dear friend of his father's, and after years of faithful service, suddenly a telegram came saying that the friend had betrayed his trust and everything was lost. The family faced financial ruin and poverty. He goes on to say:

"Then came the hour of evening worship, which was always observed in the family. My mother was brave and silent and I was nestling beside her as my father read the Psalm for that evening. It happened to be the Psalm that was written by the Hebrew singer concerning a treacherous friend, and it contained the following verses: 'For it was not an open enemy that hath done me this dishonor: for then I could have borne it; but it was thou, my companion, my guide and my own familiar friend. We took sweet counsel together: and walked in the house of God as friends.' Then my father paused. Some terrible verses followed in this old scripture, calling down a curse upon the traitor, but my father never read those verses. Instead of that he began at once to pray to God; and as he did so his voice broke with compassion for the friend who had done him such a terrible wrong. He prayed for his forgiveness and repentance. Indeed as the prayer went on he seemed to lose all sense of his own personal loss, in the overflowing love for his friend. When he rose from prayer his whole countenance was changed. My mother shared

in that joy which no earthly loss of money could ever take away."

That is what religion can do. We do not wonder that from that hour the lad nestling at his mother's knee dated the life of his spirit. A man who knows how to call upon his soul to return to its rest, no matter what the floods or famines, has arrived. Greater is he that ruleth his own spirit, than he that taketh a city. Greater and nobler is he who in the darkness clings to the faith that somehow, somewhere, the worst will turn to the best, than the man who surrenders to fate and eats the bread of tears. Armies have failed and in their failure have triumphed. Mothers have failed and failure has cast a radiance over all their life. Men have failed and their failure has been their most glorious achievement.

General Gordon watched in vain for the reinforcements that meant for him release, but he went down to death saying, "I refuse to believe that the reinforcements came too late." That is religion. In the first Catechism prepared by John Calvin "to teach children the Christian religion" the third question is: "What is then the chief felicitie of man?" and the answer is made "Euen the selfe-same. I meane to know God, and to have his glorie shewed foorth in us." That is religion. There is a marginal reading to the Psalm that sings of the blessedness of the man that walks with God which says, "His leaf also shall not wither and in whatsoever he doeth *he* shall prosper." It is not prosperity with which religion primarily concerns itself but with personality.

THE TRIUMPH OF JESUS

And then beyond all that man can do or say is this. We stand amazed and silent before the triumph of Jesus. In the midst of what the world called defeat and darkness, and in intimate fellowship with cruelty and human shame, Jesus died upon the cross. If anyone was ever justified in questioning the love of God it was Jesus. In Gethsemane he asked that the bitter cup should pass from him but God pressed it to his lips. On the cross, caught up into an agony of horror which he could not understand, he poured forth his soul in the cry, "My God, why?" The very challenge of the scoffing crowd pressed home to him the issue of his faith: "He trusted God. Let him deliver him now." But God did not deliver him. He went down the path of pain and sacrifice to the tragic end. It is a sorrow too deep for tears, a mystery too deep for doctrine. But God took care of Jesus. When everything was at its worst, when he was alone in the whirling storm that shut out the sun, love triumphed and he died with the prayer of faith on his lips, "Father, into thy hands I commend my spirit."

Standing beside that cross no one can doubt the fact that life has a meaning and that God holds the secret in his holy keeping. The cross of Christ is the sure evidence that God cares. He does not stand afar off and look on. He is not a spectator. He does not stand above the shadows keeping watch. He is in the midst of the shadows. He is in Christ and in all that Christ is and does. He is in the words of victory, "Be of good cheer. I have overcome the world." Think of that. If this is victory what would the world call defeat? When for Jesus life tumbled in he was still in the hands and in the loving purpose of God. This is the victory that overcometh the world and it is this victory which gives him the right to say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Good Through Love

By William Pierson Merrill

We know that all things work together for good to them that love God, to them that are the called according to his purpose. Romans 8:28.

THERE are not a few in this country, probably there are thousands, who, if they heard these words, would say in their hearts, "What a fairy tale!" They might say it with bitterness. They know that life does not work in that way. They have loved God, they have professed the Christian faith, they have joined the Christian church. But things have not worked for their good. The path of life has not opened for them into green pastures and beside still waters. It has been a rough road, among forbidding rocks and beside swift torrents; they have stumbled along with many a hard fall. They listen to the joyous assurance of this text, or to the pious remark of the Psalmist, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread"; and they answer fiercely, "Well, I have. That sounds well, but it doesn't work. I know better."

Is this sentence from Paul's letter to the Romans just a pious fancy, which fades in the cold light of reality? Or is there a truth, and a great one, in the declaration that "all things work together for good to them that love God"?

PAUL, THE SUFFERER

Take a very long journey with me, back to the year 58 of our era, in the city of Rome. We see a procession coming down one of the streets toward the gate. A small band of soldiers marches along with the proud step of Roman legionaries. In the midst of them is a little man, walking rather stiffly and wearily. He is not attractive at first sight. Someone has left on record a description of him as a small man, bald, bow-legged, stooping, homely; yet full of charm.

Behind him stalks a big fellow with a great sword, the executioner; for the prisoner is on his way to death. Back of the soldiers comes a little group of men and women, following as closely as they dare, very sorrowful.

Somehow we manage to get close enough to put a question: "Paul, what about that word you wrote to the Christians in this very city some five years ago, that 'all things work together for good to them that love God'? How have things worked out for you? Have you had an easy time of it? Has God made your way comfortable?" For answer he quotes from an earlier letter, describing his experiences: "Five times received I forty stripes save one. Thrice was I beaten with rods,

once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils in the city, in perils in the wilderness, in perils of the sea, in perils among false brethren, in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. And, in addition to all these things, daily anxiety over all the churches." Even with our limited knowledge of the facts, we know we must add to the list, from later happenings, at least one more shipwreck, a violent attack by a mob, several beatings, and three years' imprisonment. That is how things worked together for that man. Who can doubt that he

WILLIAM PIERSON MERRILL

really loved God? Why, it was because he loved God and served God that much of this came upon him.

"Well, Paul," you ask, "do you still believe that all things work together for good to them that love God?" Have you any doubt what his answer will be? His face lights up, as he says: "In all these things we are more than conquerors through him that loved us. I know that all things work for good, know it more surely than when I first wrote the words."

Here is no fool, no madman, no dreamer of dreams. Here is one of the great minds and souls of all time. And, in spite of all that life has done to him, he asserts that things do work together for good where the love of God is.

Evidently we must dig below the surface. The real meaning must be far deeper than the shallow idea that life for the favored of God is a personally conducted tour. I once heard someone tell of an old lady of distinguished family who held rigidly to the belief that children dying unbaptized were lost. Hearing that her own little grandchild had died suddenly without baptism, her friend called, expecting to find her crushed and inconsolable. To her surprise the old lady was quiet and serene. "No," she said, "I still believe as I did. But I feel that God will show special consideration to our family." It is in some such fashion that we are apt to interpret this text. Being a Christian, joining the church, is a sort of insurance policy, guaranteeing special consideration.

What does the text really mean? Get to the heart of it, and you find two magnificent meanings, in both of which it is splendidly true, as Paul and others have found it to be. One of these meanings is for the common life; the other for the individual Christian.

Take first the meaning for the common or general life. No one sees with the mind and the eyes of Christ who does not always take into his thought humanity as a whole, the social order, the general good, the kingdom of God, as Jesus calls it. Here in our text is a great assertion or law about the general, common life.

The chief business in which society is engaged is *making all things work together for the general good.* A few years ago a very thoughtful and valuable book was put out by General Jan Smuts, leader of the Boers in their valiant but futile fight against the British. In it he construes life in terms of what he calls "holism," tracing the entire course of evolution as progress in organizing parts into wholes. That is what the good and brave and thoughtful are always trying to do with human society. Individuals join in a home; homes in a neighborhood; towns in nations. The time comes when nations must find out how to unite in a whole world.

It is not an easy process. It is, in fact, desperately hard. It taxes the power of the strongest and the ingenuity of the most brilliant. Just now we are in the trough of the wave as to world organization. Every effort seems hopeless.

PROPHETS OF GLOOM

How can it ever come about that all things shall work together for good, the good of all? Science, finance, politics, diplomacy, social theory, industrial organization, labor unions, all have their part to play. But somehow they break down. There are not wanting today prophets of gloom, who find many disciples for their message that history moves in cycles, hope ever-renewed of real progress, only to be followed by defeat and disillusionment. So it was in the beginning, is now, and ever shall be, in a world that shall end in ashes.

Things are not working very well just now. What is lacking? Is there anything that can really make them work together for good?

Some weeks ago I picked up a small volume entitled "Efficiency Expert"—a poem in several parts. It is not great poetry; it is turgid and confused here and there. But I do not see how anyone who reads it with care can ever forget the central figure. The Efficiency Expert has invented a new machine. It will save immensely the cost of production for the company he serves, for it will eliminate three hundred men from the pay-roll. The whistle blows; he puts away his model, and goes down the stairs with the men. Instantly he is smitten with the thought of what this will mean to them. Some of those he likes best will have to go. They have homes and

families. What will become of them? Will it mean just more unemployed, hungry, anxious people?

I cannot follow through the whole tale. It works out no complete and definite solution. How could it, when the wisest economists are in the dark? But there is a gleam of light. For all his scientific training and background, his intense interest in his research work and its results, the man comes to see that somehow love, human relations, human fellowship, fair dealing with all, the general good of men and families, must be the supreme consideration, if life is not to end in collapse. A vision of the man on the cross comes to him. Dimly, but really, he feels that there is the solution, somehow or other.

LOVE THE POWERFUL

It is the Christian conviction, which too few of us Christians hold as Paul did, that love, the love of God, love like that of Christ, love that will have its way whatever losses that way entails in outward riches and ease and success—that such love is the only power that can ever make things work together for good in a world, a human society, that is whole and right. How triumphantly Paul puts it in words just preceding this particular text, where he shows us the whole creation groaning and travailing in pain together "even until now" (with what poignancy we say, in this twentieth century, "even until now") waiting for something that shall bring deliverance. What is this for which the whole world thus waits and groans? "The earnest expectation of the creation waiteth for the revealing of the sons of God." Through the love that is in Christ, and in all the true sons of God, "the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."

That is what the text means, nothing less or smaller than that. How petty and unworthy, in the light of so magnificent a conception, appears the facile appropriation of the words as a promise of ease for the individual Christian! Ease? No! A game to play, a fight to win; to make love the ruling power in the life of the world. There are many who laugh at that as an iridescent dream. But they are laughing at Christ, at God; they are ridiculing their only hope.

Other forces come with flourish of trumpets, and go down in the dust. Everything else has failed. Christian love, Christian good will, the spirit of Christ ruling all our life, alone can do the work.

> To follow Time's dying melodies through,
> And ever to solve the discords true,
> Love alone can do.
> And ever Love hears the poor folks crying,
> And ever Love hears the women's sighing;
> And yet shall Love himself be heard,
> Though long deferred, though long deferred.

What a challenge to Christians this modern world situation offers—to real Christians, whose aim is not merely to slip somehow through life and get to heaven at last; but to stand and work and fight here in this world, that love may be exalted, and the kingdom of God may come, and all things be made to work together for the good of all. Let everyone who hears the call gird on his armor and pick up his sword; for, in a finer and fuller sense than when the words were first spoken, one may "go in anywhere; there's good fighting all along the line."

ENRICHED FELLOWSHIP WITH CHRIST

Do the words then mean nothing for the individual life? They mean very much; they are bright with a glorious assurance for every Christian. For to every one who loves God, and is called according to his purpose, comes the strong promise that the grace of God will make all things, good and evil, easy and hard, life and death, all things work together to accomplish in that life the high purpose and promise of God, which is that "we shall be conformed to the image of his Son, that he may be the firstborn among many brethren." That promise cannot and will not fail. Anyone who truly loves God, hears him call and answers with his life, if he keeps true to that call and that end, will find that whatever comes to him will only deepen and enrich his fellowship with Jesus Christ and his likeness to him. That prisoner, worn and bent, calling himself "Paul, the aged"—though still some years short of the three score and ten—battered and buffeted now for thirty or more hard years because he would not be disobedient to the call of God in Jesus Christ, rejoiced in the knowledge that every mark on him was one of the marks of the Lord Jesus. He had grown each year more like the Lord he loved, and so more able to work for the great cause of the kingdom wherein all should work together for good through the power of the love of God in Christ and in his brethren. That was what the promise meant to him. And that is what it means to us.

Thank God there is comfort and rest, healing and peace, the care of a Good Shepherd, the joy of a good home with its goodly fellowship, when one truly comes to God and finds his way into a real church of Christ. May the good Spirit of God make his church more and more a haven of rest for all who are weary and troubled.

SERVING THE KINGDOM

But thank God that in Christ Jesus there is something even better, finer, nobler than rest and comfort. Real, lasting satisfaction, deep and eternal, comes only to those who enter into the spirit of the Lord of us all, and see the whole of life as a glorious opportunity to put one's life into that which will make for the ultimate and real good of all mankind, through making love supreme over all facts and forces and organizations and authorities. He who thus serves the Lord of Love may carry heavy loads, fight hard battles, face intricate problems, spend himself instead of saving himself, even die in the struggle. But out of it all will come the glory of serving the Living God and his coming kingdom, and, for himself, that which he longs for above all else, a growing likeness to the One whose he is and whom he serves.

> And he that flagged not in the earthly strife,
> From strength to strength advancing, only he,
> His soul well-knit, and all his battles won,
> Mounts, and that hardly, to eternal life.

God grant us so to live, so to serve, so to grow, more each day, each year, toward "the measure of the stature of the fulness of Christ."

An Adequate Gospel for the World's Need

By Robert E. Speer

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth. . . . Romans 1:16.

AN adequate gospel for the need of the world does not need to be invented or devised. It is already available. It needs only to be accepted and understood. I believe that the gospel that we have is adequate to meet the need of the world because it is marked by five very clear aspects, and the attempt to state these is the simple message that I have to bring.

I

In the first place, it is adequate to meet the need of the world because it proposes to change men and women. The world for whose need an adequate gospel is required is a world of human beings—of men and women. It is not a world of inanimate nature or of impersonal institutions. Any man who has the ear of St. Paul can hear clearly enough the whole creation groaning and travailing together in pain until now, and it does not need a man with the eye of St. Paul to see that all our human institutions lie under the need of redemption. But the need of inanimate nature and human institutions is a derivative. Inanimate nature is waiting for the manifestation of the sons of God and our impersonal institutions are what they are because men set them up or because men are willing to endure them. The fundamental thing is men, the kind of men and women on whom the world rests. And our problem can be stated very simply. We are prone to try to evade such simplicity of statement, but let us clearly remind ourselves that the fundamental need of the world is just good and wise men. That is all. If we had enough good men and women and enough wise men and women the need of the world would be very speedily met, and the Christian gospel is adequate to meet the need of the world because it proposes, and proposed at the very beginning, to go straight to the heart of things and change men and women. It came into the world in adequate personalities. "There was a man sent from God, whose name was John." "The Son of man is come to seek and to save that which was lost."

We go back to the elements of our Lord's own method at the beginning. To be sure he did set forth the great program in that first sermon of his in the synagogue at Nazareth, but every article of that great social program that he laid down that day, quoting from the prophecy of Isaiah, had to do with persons—poor, blind or imprisoned human individuals with whom and on whom he was going to do his work. He did indeed spend all those brief years of his ministry in opening out great truths and principles for men to think upon forever, but primarily he created a little band of good and wise men whom he sent out, preposterous as the proposition on its face appeared to be, to begin the remaking of the whole world of human life. You and I are never going to get the thing we long for until God has raised up enough men and women of an ampler moral dignity, of a more adventurous courage, of a more creative trust in love, than we have now, to bear the burden of the new and longed-for world, men and women regenerated and renewed by Christ.

II

I believe our Christian gospel is an adequate gospel for the need of the world not only because it proposes to change enough men and women to bear the burden of a new world, but also because it alone can sustain, in an atmosphere of moral reality, unattained and unattainable ideals. Wu Ting-Fang's criticism of Christianity was entirely true. It did begin by holding out unattained and unattainable ideals. "Be ye therefore perfect," said our Lord, "even as your Father which is in heaven is perfect." No one of us will ever attain that ideal. "Pray ye therefore: 'Thy kingdom come. Thy will be done in earth, as it is in heaven.' " That kingdom will never come and that will will never be done on earth as it is in heaven by our efforts. And yet those two great ideals, unattained and unattainable, were held up at the very beginning as the laws of the life of the new community. No religion, no system that attempts to deal with the needs of the world will ever be equal to the task, that comes down to the level of the possible. There must be forever held up before the eyes of men ideals that they have not attained and that they never can attain. All human progress has been made under the inspiration of the impossible. Nobody has every painted the perfect picture; nobody has carved the perfect statue or built the perfect building; but those came nearest to it who worked by the ideal of the unattainable.

And precisely as all human progress has been dependent on the willingness of men, in moral reality, to serve the unattained and unattainable, so the whole tension of life, out of which the necessary pain must be generated by which alone the sacrifice will be made by which all progress can be bought, comes only from our obedience to unattained and unattainable ideals. You and I know it well in our own lives. We do our work only against perpetual pain. We do it in the anguish of the knowledge that we are falling far short of what ought to be and yet cannot be. No gospel is going to meet the need of the world that does not perpetually keep men in the tension and the anguish of obedience, in an air of moral reality, to unattained and unattainable ideals.

III

And again, this gospel is adequate to the need of the world because it transcends religion. The need of the world cannot be met by religion. That may seem a paradox. We have been constantly told today that religion is the great need of the world; that an adequate religion would adequately meet the needs of the world. What is religion? Religion is a human phenomenon. A friend was quoting to me recently a definition of religion as "man's effort to adjust himself to the ultimates." It *is* man's effort. So the dictionaries rightly define it. The religions of the world are just man's efforts. Religion is the question that man inevitably has

to ask of mystery and the answer which he frames. Where did I come from? What can I know? What am I to do? Where am I going? These are the great questions of life and of death and of destiny.

But the need of the world can never be met by questions. And Christ is not a question. For that matter one comes more and more to the view that Christianity must not be placed in the category of religions at all. The word "religion" is not found in the gospels. Jesus Christ never used it. It is found only five times in the rest of the New Testament—three times when Paul uses it, with a touch of depreciation; and the only two times that it occurs elsewhere are in James, where he uses it obviously of its social and ethical aspects. Jesus Christ is not the founder of a religion. He did not come to start another religion. Religion is a question and Christ is an answer. Christ did not come to join the ranks of the seekers. Christ came not to hunt for the truth but to be the Truth. The only gospel that is adequate is the gospel that transcends religion, that goes beyond religion, that does for man what religion never can do, that does not ask more questions, but that answers for men once and for all, as from God himself, the questions that the heart of man asks and asks in vain.

IV

Furthermore, I believe the only gospel that is adequate for the need of the world is the Christian gospel because it alone can unite mankind. It can unite mankind only by separating men from the things that divide, and one of the things that divides is religion. This gospel of ours can only unite men by dividing them from the religions that keep them apart. What is there in religion that unites men? I attended not long ago a gathering with a little group of Jewish rabbis. They were trying to find a common religious basis on which we could go on with our conference and perhaps plan some cooperative service for the future, but they could not find any common religious basis. Why, among themselves there were orthodox Jews and reformed Jews who held to theistic humanism, and they knew that there were others who were agnostic and atheistic materialists. Where were you to find a common, uniting religious basis among these? And as between the religions of the world there is no common denominator. The ideas of the fatherhood of God and the brotherhood of man are not common to the religions of the world. Orthodox Buddhism has no God, how could it have the fatherhood? Mohammedanism has a firm theism but eschews with contempt the idea of fatherhood in God. And as for the brotherhood of man, where is that in any of the religions of the world? Where is it in Christianity construed only as a religion? No, you are not going to unite mankind by religion. You can only unite them in a great living, central, cosmic personality. If mankind is ever to be bound together in unity it can be bound in only one way—in its one cosmic Head, from whom the whole body, joined together and compacted by that which every joint supplies, makes increase unto the fulness of the ultimate purpose of God. This is the only gospel that is adequate for the need of the world—the gospel that can bridge the chasms, that can separate men from all that divides them and relate them in the one organic unity, that can ever consolidate mankind in the cosmic, final, absolute personality of Christ.

V

Last of all, this gospel is adequate for the need of the world because it opened the heavens and lets God down in and upon human life. It is obvious that we are passing now into a new era of human thinking. The old way of thinking about God as identified with the universe has come pretty much to its end. The despotism of the old naturalistic psychology is nearly past. It is

Robert E. Speer

quite obvious to anyone who watches the currents of thought that are running across the world that we are going to pass now into an entirely new and different day. Great, upheaving ideas as to God, time, revelation, salvation, obscured for a while, are now coming back again to assert their rightful place. And the "theology of crisis" is only one of the evidences in the field of theology and philosophy that the old day is going. You can still hear its waning notes. I could mention a book very present in the thought of many today that represents in its ideology merely this swan song of the type of Protestant liberalism which Germany exported to America and which already is discredited in its first home.

All across the world there are deep movements that speak of the dawning of a new morning. We begin to see it in education. The speech of Alfred Noyes at the Conference of American Universities in November, 1932, and the reception given to it were symptomatic. We are no longer slaves of the conception of continuity. We realize today that the principle of discontinuity exists as well in nature and life; there is catastrophe as

well as strophe. We are not in bondage any longer to the evolutionary naturalism that dominated our educational processes during the last generation.

And you can see the change already coming in the new preaching. I cut out of a recent Monday morning's "Times" a report of one of the sermons preached in New York the preceding Sunday by one of our foremost preachers. It is representative of the new note that we are to hear more and more. Mr. Wells's "man-fashioned God" is dead. The old God that man made—just a little ahead of him—that he made and that he is going to make some more—that God is gone. The generation into which we are coming now is going to have to deal with the real and transcendent God. The preacher said: "The human conception of God does not appeal today. We cannot worship what we already have; we are too disgusted with things as they are for that. 'Give us a God unlike man, with a wisdom and a justice that we do not see in the current spirit of humanity,' is the longing of our time. Men crave a God who is patently different. When Jesus came it was not his likeness to them that struck men. He startled them, he baffled them. He either made them furious or left them adoring him."

We are going back to the beginning. What the gospel was at the first the gospel is going to be again. It was at the beginning the irruption of the almighty and the everlasting God who broke into human life from outside in the Incarnation and who broke through life from the inside in the Resurrection. The God of the prophets and of the apostles, of his own dear Son—that God is back again. And the only gospel that will be adequate for the need of the world is the gospel that will proclaim and work with that God.

In closing may I quote just a bit of verse from a friend whom I came to know in the war, a Roman Catholic priest, a member of the Paulist Fathers in New York city. Every Christmas time a little remembrance comes from him. A recent Christmas, there came the note and this bit of his own verse:

> This night, this hut all secrets hold;
> Come strengthening cup or chastening rod;
> My soul is justly overbold,
> Since Christ has brothered us in God.

My friends, we must go back across the generations, to the original gospel, the good news of the Son of God who came laying the everlasting God bare to the knowledge and the experience of men. Once more we are to discover him, and the gospel with which we are going out into this modern world, so dark and so confused, and yet in the hopeful dawn of a new day, is this gospel of the everlasting and living God who came in his Son with the power of the Incarnation and Resurrection to change and transform human lives, to forgive the shame and break the power of sin, to hold up before us forever the glory and the anguish of unattained and unattainable ideals, to lift us out of the impotent human searching of religion and into God's answer to all the longings of human hearts, to furnish us the one Head and Center of humanity in Christ, and to brother us in him one with another, with all mankind, in the eternal, the living, the transcendent God.

The Everlasting Gospel

By Clarence Edward Macartney

And I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth. Revelation 14:6.

IF I were an artist, I would like to paint the angels of the Apocalypse, for when you have described those great angels who speak and act in the Apocalypse you have told the whole story of divine redemption. I would paint the angel thrusting in his sickle to gather the vintage of the earth and cast it into the wine-press of the wrath of God. I would paint the angel who came down with the key to the abyss and the great chain to bind Satan for a thousand years. I would paint the angel with the rainbow upon his head, and his face as the sun, who stood upon the sea and upon the earth, and sware by Him that liveth forever and ever that time shall be no more. I would paint the strong angel who cast a great millstone into the sea, symbolic of the fall of Babylon, and all that is exalted against God and against his Christ. I would paint the angel with the golden censer who offered the prayers of all the saints upon the golden altar which was before the throne of God. And last, but not least, I would paint this angel whom John saw flying in the midst of heaven, having the Everlasting Gospel to proclaim unto them that dwell on the earth.

Saint Paul was that disciple whom Jesus loved, and who leaned upon his breast at the Supper. Perhaps more than any other he lets us into the heart of the Gospel, interpreting it in the terms of light and love. It is therefore a singular thing that, save for this mention in the Apocalypse, John never uses that great word "Gospel" which was so frequently upon the lips of Our Lord, Saint Paul, and the other New Testament writers. But this one mention more than compensates for the other omissions. There are those today who tell us that the sunset of Christianity is at hand; its enthusiasms are spent, its forces abated, its principles and ideals no longer applicable to the conditions of mankind today, and must give place to something new. Sometimes those within the church act and speak as if that were so. Therefore this magnificent vision and this grand utterance of Saint John speaks with comfort and assurance to the church of our day, as it spoke to the church of John's day in mortal combat with the Roman empire; for it declares to us that the Gospel in which we hope and believe is divine in its origin, universal in its adaptation, and everlasting in its kingdom. Christianity still fights and witnesses in a pagan world. "Our Lord is still rejected, and by the world disowned, by the many still neglected, and by the few enthroned." But the Everlasting Gospel has not changed. In the womb of the morning it has the dew of its strength. No science has rendered it obsolete; no progress has outrun it; still it is the Everlasting Good Tidings.

I. THE EVERLASTING CHRIST

The Gospel is an Everlasting Gospel, first of all, because it is founded upon the Everlasting Christ. At twenty minutes past seven on a dark morning on April

15, 1865, in a house on Tenth street in Washington, Edwin M. Stanton, the secretary of war, stood up from a bedside where he had been kneeling and upon which lay stretched a gaunt, haggard figure. Turning to the window, Stanton drew down the blinds, and then looking upon the still form, exclaimed: "Now he belongs to the ages." That is the shortest and best biography of Lincoln ever written. More than any other American, he belongs to the ages. Yet that is only relatively true. The great men of the past—Caesar, Luther, Cromwell, Napoleon, Lincoln—are living forces only in their own day and generation. They have their day and cease to be. Only with poetic license can we say that "their spirits rule us from their urns." Only One belongs to the ages; Christ alone is timeless. Who shall declare his generation? To assign Christ to the first century, or the fifth century, or the tenth century, or the twentieth century, is an offense not less against common sense than against reverence and faith. Christ has no age, no epoch; his personality bridges the ages. He is the same yesterday, today and forever.

The explanation of the Everlasting Christ is the divine Christ. To tell his history beginning at Bethlehem and ending at the sepulcher leaves him the supreme enigma. Every effort to make him appear natural by striking out the supernatural only serves to make him unreal and unnatural. Every attempt to honor him by praising his teachings, while denying his mighty claims, dishonors him and discredits him. Christianity cannot be historically false and at the same time ethically and spiritually beautiful and true. There is no logical stopping place between those two opinions expressed by two observers at the time of Christ's death and resurrection: one, that of the Pharisees, who when they asked Pilate for a guard at the grave called Christ "that deceiver"; and the other, that of Thomas when he cried out: "My God and my Lord!"

II. THE EVERLASTING MESSAGE

The angel whom John saw flying in the midst of heaven was to preach the Gospel to every nation and every kindred and tongue and people. This takes in all classes, all ages, all generations. Christ once said: "Heaven and earth shall pass away, but my words shall never pass away." There is nothing in the history of the nineteen centuries which have elapsed since Christ uttered that saying to indicate that it will not be fulfilled. His words tonight are read and commented upon here in this church in the midst of this great city; in the islands of the sea; and throughout the world, wherever the name of Christ is named. The service of the church follows the sun in his march around the earth; her sacraments hold communion with the moon and the stars. George John Romanes in his "Thoughts on Religion" mentions as one of the most significant evidences of the truth of the Gospel the fact that no discovery of science and no progress of knowledge has rendered obsolete a single saying of Jesus. On the negative side, this is indeed a striking evidence of the truth of the Gospel. Which saying of Jesus has science or progress rendered meaningless or obsolete? Let the social and political fabric of man's life be completely changed, yet you will never have an order of human life in which the words of Jesus will have no meaning. "Blessed are the pure in heart." "Blessed are they that hunger and thirst after righteousness." "Blessed are the poor in spirit." "Blessed are the peacemakers." In what age, or in what society, will sayings such as these have no meaning? The words of Christ are a fadeless message.

The teaching of Jesus endures because of its content. In his first sermon, in the Synagogue at Nazareth, Jesus said: "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable view of the Lord." That tells you why the message of Jesus never plays out. In the town of Rimini in Italy, there stands near the banks of the Rubicon a wind-bitten column. It marks the spot where Julius Caesar crossed the Rubicon and changed the destiny of his world. In his day and generation Caesar bestrode the world like a Colossus. But how few he influences today! Who cares about the Gallic wars? the Aedui? the Sequani? or Vercingetorix? Save for the schoolboys who wearily work their way through his sentences, to whom does Caesar speak? But Christ and his words are alive forevermore. As long as the heart has passions, as long as life has woes, as long as man's life is haunted by the thought of the infinite, as long as sin and death inflict their fearful wounds, the words of Christ will live. His Gospel is an Everlasting Gospel.

III. AN EVERLASTING ACT—THE CROSS

The Gospel is an Everlasting Gospel because it is founded upon an Everlasting Act. The Gospel is more than good advice; it is more than inspiration; it is more than ethics; it is an Everlasting Act: the great act of God's love and mercy and justice when Christ died upon the cross. The world, said Saint Paul, preaches its wisdom, and by wisdom the world knew not God, "but we preach Christ, and him crucified." This is the act which never plays out; this is the fact that changed the universe. In that great act of Calvary God's mercy overcame his justice and opened the gates of heaven to repentant sinners. Christ did not come to establish a new social order, although his kingdom will at length supplant all other kingdoms. Christ did not come to end poverty, although the poor have the Gospel preached unto them. Christ did not come to end war, for he himself said that there shall be wars and rumors of wars until the end. Christ did not come to establish prosperity. The world might be blessed with a maximum wage and minimum hours of labor, and still be alienated from God. Why did Christ come? He came to die upon the cross, to lay in the justice and mercy of God the foundations of eternal salvation. "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

All the glory of Christianity centers in the cross. All prophecies, all revelation, all mysteries, all judgments, all providences in the history of the chosen people looked forward to the cross, and upon the great act of Calvary are founded all the hopes of our most holy faith. The cross is everlasting in its backward look, for Christ is

the Lamb of God slain from the foundations of the world. It is everlasting in its forward look, because the songs of the redeemed in heaven will be the songs which ascribe majesty and dominion unto the Lamb which was slain. The Gospel of the Cross never plays out. It may be driven out of our churches and our theological seminaries, but it will reappear in gospel halls, in Bible schools, in the prayers and songs of humble believing hearts. Even the humblest and most ignorant man, as the world counts ignorance, who preaches the cross, has a mighty and timeless message, whereas the most highly-gifted minister who preaches only the wisdom and experience of man is a pathetic and tragic figure whose

Clarence Edward Macartney

voice is lost on the screaming hurricane of time. The minister who sets up as an entertainer, a book reviewer, an agitator, a reformer, will soon play out. He who preaches the cross preaches not to the times, but to the eternities. All preachers would do well to remember that comment of Saint Bernard, how he said: "Today I preached Bernard, and all the scholars came up and praised me. Yesterday I preached Christ, and all the sinners came up and thanked me." Yes, when we preach Christ, the sinners will come up and thank us!

IV. AN EVERLASTING KINGDOM

The Gospel is an Everlasting Gospel because it establishes an Everlasting Kingdom. The writer of the letter to the Hebrews, after describing the judgments of God, and the shaking down of all earthly orders and kingdoms, reminds the Christian believers that they have a kingdom which cannot be shaken. This kingdom beyond the touch of time is the Kingdom of Faith. The sensual, cynical Pilate asked of Christ, who stood before his judgment seat: "Art thou then a king?" Heaven, earth, and hell all reply "Thou art a king." Where are kings and empires now, of old that went and came?

> In outlines dim and vast
> Their mighty shadows cast
> The giant forms of empire on their way
> To ruin; one by one
> They tower and are gone.

After the enemies of the church have said their worst and done their worst, the church can render its great answer: "I am still here." In his famous review of Ranke's "Lives of the Popes," Macaulay describes his New Zealander standing on a broken arch of London bridge, and in the midst of a great desolation, sketching the ruins of St. Paul's. All that is within the realm of possibility, even probability. The day may come when the archeologists of the future who have unearthed the ruins of our civilization will debate over the ruins of the mighty temples of mammon in New York, and over the ruins of Pittsburgh's cathedral of learning: whether they are the ruins of the Tower of Babel, or of an Aztec Temple. But the Everlasting Gospel will still be preached, and Christ's kingdom will still be here.

"UPON THIS ROCK"

This is the more remarkable when we consider the efforts to destroy the Gospel. When Herod was dead, the angel said to Joseph in Egypt: "They that sought the young child's life are dead." How many Herods have sought the young Child's life! But after every struggle and battle, the issue is the same: Herod dies; the Eternal Child lives on. Pagan Rome sought to destroy the Gospel and drown the church in its blood, but today, on the very spot where the Roman emperor drove his chariot between the lines of blazing martyrs, stands the greatest church of Christendom, around whose vast dome one can read the words: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." The Moslems, with fire and sword, sought to destroy the Gospel; but today, at Damascus, over the entrance to one of the most sacred temples of the false prophet, one can read, as a prophecy of the future, a never obliterated sentence of Christian faith and triumph: "Thy kingdom, O Christ, is an Everlasting Kingdom." Russia has tried to destroy the Gospel; but the Gospel still lives, and in that land men still worship and pray and wait for the coming of Christ. In Germany a deliberate effort has been made to replace the prophets of the Old Testament and the apostles of the New Testament with the pagan war gods, with Wodin and Thor, to substitute Valhalla for the New Jerusalem, the Teuton mythology for the Old Testament, and the passion of battle for the tragedy of Calvary. But the effort has been in vain, and today, everywhere in Germany, men are rising up to witness to the purity and majesty of the Gospel.

Some feared that false inferences from science would destroy the Gospel. Astronomy came, and told us that the world was too mean a stage, too small a platform, for the sublime tragedy of Calvary. Geology came, and told us that man was but a late arrival upon the earth. Biology traced his history to an animal past. Psychology said that his soul was but the flash of the brain. Yet

the Gospel is still proclaimed, and will be proclaimed when these names have been forgotten. Within the church itself, Christ-dishonoring doctrines have been proclaimed, and "another" Gospel, "which is not another," has been preached. But as water wells up, through earth and rubbish, so the truth of Christianity survives pollution and corruption, and its healing and saving fountain flows forth from age to age the same.

Recently, in America's most ancient house of worship, the Church of Saint Michael at Santa Fé, I struck with its massive iron tongue a bell which had been cast in Spain in the fourteenth century, and immediately the Holy House resounded with its deep melody. The music of that bell echoes the age-long music of the Christian church. How many have sought to silence the music of that bell—pagans, persecutors, agnostics, skeptics, rationalists, worshipers of the creature rather than worshipers of God—and all in vain. Still its grand music speaks throughout the world, and will continue to speak, until that great day when its voice shall blend with the voices of the ten thousand times ten thousand, proclaiming that the kingdoms of this world are become the kingdoms of our Lord and of his Christ.

This, then, is the Everlasting Gospel: divine in its origin, universal in its message, and everlasting in its kingdom. To those who are strangers to the Gospel, let me now proclaim it, for I do not stand here to talk about it, but to offer it to men. This congregation, as it is now constituted, will never again meet on earth. Some present today may never hear the Gospel again. The minister may never have another opportunity to proclaim it. Therefore let me speak as a dying man to dying men; let me sum up the Gospel in these two sentences: God loves you. Christ died for you.

John saw the angel fly in the midst of heaven, having the Everlasting Gospel to preach. Still that angel is flying in the midst of heaven; still the proclamation of mercy and of life goes forth. "God loves you. Christ died for you." While the angel is still flying, before he comes to rest, before his proclamation ceases, hear now the Gospel, and believe, and be saved. Now is the accepted time; now is the day of salvation.

The Presbyterian (U.S.A.) Number

The ministers whose sermons appear in this issue were selected, not by the Editor of The Christian Century Pulpit, but as the result of a ballot sent to the more than 11,000 ministers listed in the Presbyterian, U.S.A., year book. These ministers were asked to name the preachers whom they would like to have represent their denomination in this special Presbyterian (U.S.A.) Number. The Christian Century Pulpit honors itself in extending its hospitality to these great preachers whom their brethren have delighted thus to honor. Among those selected by the ballot was Dr. Henry Sloane Coffin, president of Union seminary, whose absence from the country has precluded his contribution of a sermon to this number.

Divine Power Through Human Agency

By John Timothy Stone

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Ephesians 3:20.

THESE were the words of a great soul in prayer. They were among the closing words of his great prayer. Saint Paul knew life: its weaknesses and its strength. He loved the church at Ephesus and evidenced his great affection in this his great prayer for them.

The purpose back of prayer shows the heart and mind of the one who prays. Although brief, the prayer was direct, discriminating, comprehensive, deep and fervent. It was largely petition for them, but ere he closed a vision of the infinite resourcefulness of divine power came over him, and, inspired by that vision, he poured out his very soul in an ecstasy of praise and adoration: "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory, world without end, through Jesus Christ, our Lord."

He climbed to the heights of imagination to gain the far-view of the Eternal God, and there realized and heralded his infinite power. Lesser resources and capabilities dimmed and vanished; human difficulties and frailties were overlooked. The majesty and might of the Omnipotent filled his soul, and he felt the unlimited, invulnerable power of the Almighty. This inspiring fact he made the benediction of his prayer: "Now unto him who is able."

SENSE OF DIVINE POWER A FORCE

A sense of divine power has ever been the effective influence to overcome evil with good. It was a vital force all through Paul's service for Christ. "I know whom I have believed," he asserted, and "I know he is able to keep that which I have committed unto him." Again he said, "I can do all things through Christ who strengtheneth me." Without the assurance of divine power, such words would have been blatant egotism.

The conscious conviction of God's authoritative power has created such sentences as "One with God is a majority" and "If God be for us, who can be against us?" Without it, such challenging hymns as "All hail the power of Jesus' name" would never have been written, nor sung by millions. Neither would the stalwart saints of the ages have stood the tests of torment, ridicule and martyrdom.

Like the irresistible, unaltering tides of the ocean the power of God moves in and out with its deep controlling force, unhindered and unhampered by tumultuous winds above, or the fleets upon its bosom. The very coasts and rocky boundaries that oppose are gradually ground to sand under its mighty omnipotence.

This power of the Eternal God came with a new sense of reality as Paul prayed, and he wrestled in prayer for those dear to him in Ephesus that they, too, might thus *see God.*

We may well consider whether this sublime and

awe-inspiring note is left out of the spiritual anthem of our day. It fills the exaltation of Handel's majestic "Hallelujah Chorus." It appears again and again in the mystic symbols and pictures of the Book of Revelation.

Power has become the accepted aim of modern science and of a material age. The claim and value of efficiency is rated according to its proof. Have we lessened the meaning and reality of divine power? The denial of power has never withheld its dominance. To discredit lightning does not save the stricken pine on the defenseless crag, nor does it shelter from the storm.

Ignorance or infidelity will not escape because of negative assertion. Lowell's "Careless seems the Great

JOHN TIMOTHY STONE

Avenger" still reveals "God within the shadow, keeping watch above his own."

If with Paul the Church of Christ does not assert and evidence the divine power of God in a day of fluctuating views and vacillating ideals, who will?

The divine right of kings has failed. National supremacy no longer can claim what Spain claimed before her vast Armada fell. God spake through the snowflake to the "Little Corsican" even when the armies of Europe trembled. The World War spilled the blood and crushed the limbs of millions, but the utter futility of war-control is still a rejected argument as civilized nations build new armaments and drill youthful armies.

Is God an infinite power in our minds and in our faith? Our fathers had such faith and such definition of omnipotence. Omniscience and omnipotence were synonyms in their thinking, or almost so. They felt the "Divine Mind" *that knew* was the "Divine Mind" that had power to act. They relied upon infinite resources. Their very thinking of theology was built upon this truth, the great basal truth of their Creator. Faith in the "sovereignty of God" there found its derivation in this truth—"Shall not the God of all the earth do right?" The iron in their systems was fed into their very blood by the consciousness of this divine omnipotence, not only in Cromwell's "Ironsides" but in the sturdy and fearless ruggedness of the Pilgrim and Puritan; of the Huguenot and Highlander. This unconquerable element of strength formed ribs of character in our nation. This element is seen as well throughout the history of the Old Testament's life and character. Frequently the clause occurs, "The God of our fathers," "The God of Abraham, Isaac and Jacob." There was a consciousness of the divine and the divine power.

THE WEAKNESS OF ATHEISM

Where a sense of God's power has not prevailed, indifference and infidelity have increased. Agnosticism and atheism have never evidenced or engendered strength. The failure to recognize and value the divine element in life has been a destructive influence in society. Where God is left out manhood has soon fallen in disrepute and death. "The fear of the Lord *is* the beginning of wisdom." "If God's (not) in his heaven, all's (not) well with the world." It cannot be!

The restoration of the overwhelming truth of divine power is needed afresh in this unstable age, and in a time of so much spineless leadership and misguided and careless thinking: a return, not only to the *knowledge* of God, but to a recognized *power* of God; a restoration of great truths, such as: "Righteousness exalteth a nation," "Be still and know that I am God," "The soul that sinneth it shall die." There is need of another voice from Sinai, and other tables of stone with the introductory assertion "God spake all these things"; for men have in their own bewilderment, excitement and selfishness again turned to the worship of the golden calf.

Emphasis placed upon the love of God, his divine compassion, his infinite sympathy, all of which are revealed in the life, character and teaching of Jesus Christ his Son, have not robbed the world of the character and necessity of the law, nor multiplied man's obligation to life according thereto. As "the law was the schoolmaster to lead us to Christ," so Christ "came not to destroy but to fulfill."

John declared that "the Word of God," even Jesus, was "divine," as he said "In the beginning was the Word, and the Word was with God and the Word was God." He then continued: "All things were made by him and without him was not anything made that was made." The creating intelligence was the Creator; the omniscience was the omnipotent. Thus Paul said in our text: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Above the skeptical and ridiculing voices of infidelity, may we listen to hear the voice of the "I AM" of the ages, as he calls back into being in our hearts a sense of the reality of the omnipotent power.

With the realization of this divine power prayer reestablishes its place in the exaltation of worship, and in

the influence of petition. Men do not pray to a God in whom they do not have implicit confidence; nor do they worship before one who is in any sense inferior. Paul's authority in speech grew out of his power in prayer, as the entire substance of this his great prayer of our text reiterates.

GOD WORKS THROUGH MEN

Our subject and text declare a second element, however, in the divine plan. This omnipotent and majestic power of God works *through human agency*. Paul recognized clearly all through his epistles the weakness of human nature, and also calls attention repeatedly to God's knowledge of that weakness. In his humility he even speaks of himself as the "least" of God's followers. Nevertheless, man made in God's own image has ever been the medium of God's power, and the means by which he has exercised that power—not in the whirlwind, not in the earthquake, nor in the tumultuous sea; not in the lightning, nor with the blazing, unmeasured force of the sun itself, or the force of the tides; nor from the infinite distances of the unknown forces in myriad planets and stars, but, by the will, by the mind and the hand of man God has exercised and utilized his power.

Although God might have used other forces, and the great elements of nature incarnating his power in such expression, he chose man with which and in which to act. The indwelling of God's Spirit in human life gives to us the definition of spiritual power. "His Spirit that dwelleth in us," or as our text puts it, "According to the power that worketh in us."

The human element of strength becomes the divine expression when man acts as the implement of the Eternal. God does not wield this power without using human ability to cooperate with him. Man is not a mere sword in the hand of a divine warrior, nor yet the whip in the hand of a divine taskmaster; but rather a human, responsible personality, acting with inspired purpose, according to the will of God. It is not a case of man proposing and God disposing, which in itself is a false philosophy, but rather through the "fear of the Lord" God's wisdom exercised in human purpose and action. And all the time the Infinite Mind knows the frailty, the instability, the weakness, the selfishness, the limitation of the human element. Well may the soul cry out, "What is man that thou art mindful of him?" And still, the Deity trusts and uses human nature, whom he has called into the sonship of a divine fatherhood, his children and heirs—heirs of God and joint-heirs of Christ. Thus divine power finds its expression and embodiment in human agency. "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

THE FRAILTY OF HUMANITY

But even so, the individual who embodies divine power may become weakness itself through the most trivial conditions of human life and experience, unless that soul relies fully upon him. The mammoth elephant with his masterful stride sweeps aside all the wild beasts of the forest and jungle, dominating in his independence; yet he trembles in ridiculous fear because of the presence of the tiny mouse that runs up his trunk. The very frailty of humanity in the restlessness of life may rob us of the supreme strength which is ours unless we depend upon divine leadership.

In concluding our thought I see before me an all powerful dynamo, charged with power beyond the comprehension of man. It fills a vast space upon my right. Upon my left I see tens of thousands of cities, villages, yes, and distant continents as well as countries multiplied, which reach into the millions—the unnumbered inhabitants of a world. This vast world needs controlling motion, the use of power, light, warmth, heat—factories, shops, stores, homes, vast buildings, tiny closets, great schools, small homes—all kinds and conditions of men in multiplied associations, business, commerce, transportation, domesticity and individuality. This immense dynamo can serve and fulfill the requirements of all complicated needs and activities of this vast cosmopolitan throng and set all wheels in motion. A cable reaches out from these needs of men to the left, to the great dynamo. There is the need of a connection between that cable and this immense dynamo of divine strength. That connection is found in the human element; in man.

Jesus Christ, the Son of God, has made possible the use and control of that Infinite Dynamo's power and connects that power with human need through his Son, Jesus Christ. He left us his Spirit. That divine power becomes the possession of human life "according to the power that worketh in us."

The Loneliness of Christ

By George A. Buttrick

I have yet many things to say unto you, but ye cannot bear them now. John 16:12.

THERE are two kinds of loneliness—loneliness of body and loneliness of soul. The first is nowadays almost impossible; the second was probably never more acute.

How hard to be alone in body! Where a few years ago in northern woods you would have seen only the brown deer and the blue heron you are now likely to be startled out of the path by an automobile horn. Even the transatlantic flyer has his radio, which means that he carries with him the news of a world. We were visiting someone temporarily deranged in mind the other day, and heard her complain in pathetic reiteration: "Everything's so noisy." Most of us are mildly deranged for the same reason. Bodily loneliness may have been a curse in pioneer days; but not now. Now it would be a blessing—if we could find it; or if, finding it, we dared to face it.

But loneliness of the spirit is real loneliness—and of that there is enough and to spare. The worst of men feel it and the best; all of us feel it, because we are all a mixture of worst and best. The worst have outlawed themselves: they are branded, fugitive, alone. The best

are outlawed (in spirit, I mean) by society: there is no solitariness like that of a truly sensitive and prophetic soul. The worst and the best are lonely: that is why we hang Jesus and the thieves on the same hill.

JESUS' SPIRITUAL EXILE

You will not often find direct confession of his loneliness on the lips of Jesus: he does not whine! It is not written in the lines; but, if we have eyes, it is written between the lines. "A man's foes are they of his own household"—what a tragedy of the spirit's exile is in those words! "A prophet is not without honor save in his own country"—why did Jesus say that? Because, living in his village, he was yet outcast. "What!" they exclaimed; "a well of wisdom in a carpenter's mind? Not likely!"—and the well was choked by their prejudice. There could be no candle of God in a neighbor's hermitage of flesh: so the light was hidden by their blindness. "He could do no mighty works there because of their unbelief"—that is the loneliness of Jesus written between the lines: the warmth of truth in him frozen by their earthiness. "I have many things to say, but ye cannot bear them now"—that is the loneliness of Jesus. He could have painted masterpieces like some Correggio of the soul, but what would have been the use? they could understand motion pictures, but not Correggio. He could have composed vast concertos, like some Grieg of the soul with a still sad undertone and a rapturous joy; but what would have been the use? Some little pleasant ditty would win them, but not Grieg. "Many other things I yearn to say. Sudden bright disclosures of God! This clear truth about life, and that insight into a neighbor's soul! Many, many things I ache to say, but—but" . . .he must die with nearly all his music in him. That is real loneliness!

Mr. Crabbe Robinson tells how once he was in the Lake country, near Grasmere, the very village where William Wordsworth lived, and met a seemingly intelligent gentleman (also an inhabitant of those parts) who asked him: "Is it true, as I have heard, that Mr. Wordsworth ever wrote verses?" Perhaps people said of Jesus: "Is it true, as I have heard, that he gabbles a good deal about God?" Some poet, either Mr. Masefield or Mr. E. A. Robinson, imagines Herod and Pilate in casual conversation some months after Calvary. Says Herod:

> And by the by what happened to the man?
> The rumor ran
> That He was crucified.

And Pilate answers, as though discussing yesterday's weather: "He was." Therein we read the appalling loneliness of Jesus. Nineteen hundred years have served only to hint the eagle-sweep, the penetrating eagle-vision of his mind, the ocean depth of his compassion. But in a far-off day that eagle mind had to walk with weights upon his wings because other men's minds could not fly! That ocean depth was constrained within the little land-locked bay of our poor, human understanding.

THE DREAMS OF YOUTH

Then what is Jesus in his loneliness to do? And what are we to do? In lesser measure it is our question in which we can learn from him. We all have our best moments when we leave our world in an exile of the spirit. Young people have such moments. Between the ages of fifteen and twenty-five they are restless, impatient, and very opinionated. They have the secret feeling that nobody understands them. Older people dismiss all this turmoil in a word—"adolescence"; as if, in pronouncing a word, they had solved a mystery. But in discussing religion in college groups I have had questions (amid many smart, captious questions) which have left me indicted in soul; questions about the church, about what Christian people have done and failed to do, which have revealed in the college mind a sense of the flagrant contradiction between Jesus and

The Prayer of a Pastor

By William Chalmers Covert

ALMIGHTY God, our Heavenly Father, from whom cometh whatever possible wisdom and truth may shine through our testimony, grant that all we say may reflect the reality of Thyself and be validated by the convincing certitude of a personal experience. Save us, as truth-bearers, we pray Thee, from the human frailties that obscure and contradict what we preach. Let there be active in us not only that mind which was in Christ, but also that love which was in Him as He witnessed of Thee before a narrow discipleship, before faithless believers, and before a defiant and wicked world.

Forbid that any routine and familiarity with our task in parish and pulpit should ever rob our message of its spontaneity and vital power. Prevent the burdens of organization and program from deadening our personality and with all our purposes of efficiency give us to know the supreme place and power of sincerity and moral passion.

And do Thou, we beseech Thee, in this day give us proof of the power of Thy truth revealed in Christ and the Christian message! Amid the irritating and depressing experiences of this perplexing hour may it fill us with an indomitable hope and a peace that nothing can permanently disturb! As we bear testimony by precept and example, may we see Thy truth transforming and rehabilitating men and women in all the walks of life!

May the influence of Thy spirit subdue all hate, displace all unworthy attitudes in the human heart, and touch all life with that nobility and sacrificial love that moved in and through every message of our Master as He spoke.

In His name. Amen.

our respectable world—such a stinging sense of truth as has made my best truth seem pale. I really believe that we do not understand young people at their worthiest, and for a good reason: adolescence is not merely a churning of the personality: it is a time when high dreams are given—dreams which, coming into conflict with a drab and often cruel world, leave the soul in an intense loneliness. As we grow older these glimpses of reality do not desert us. So—it is a practical question: What shall Jesus do in his loneliness?

There are several roads open. Jesus can surrender his word and accommodate his life to the average level. That is a well traveled road. . . . Take two of the convictions of Jesus: He believed, first, that acquisitiveness is a kind of blight—a blight in the realm of human relationships in regard to property, a blight in national aspiring, and a blight in the field of human love. (For I am more and more sure that Jesus would say to us—of married love, for instance—that when people try to possess each other, flesh or spirit or both, instead of trying to share life's highest insights and adventures with each other—and together with others—the blight falls!) He believed that God is, and that life's best art and joy is companionship with God. Take those two convictions. His world did not accept them (as ours does not), and he was lonely. Shall he surrender that deep faith and surety of the soul? Shall he gradually compromise? That is a well-traveled road! But Jesus resolved never to set foot on it.

JESUS WAS NO CYNIC

Well, there is another road: Jesus in his loneliness of spirit can upbraid the blindness of his neighbors: "A plague upon your littleness," and can wash his hands of them forever. That is the method of the iconoclast. "If," says Kipling,

> If you can bear to hear the truth you've spoken
> Twisted by knaves to make a trap for fools.

But many a man cannot bear it. He curses the knaves because they are knaves, and the fools because they are fools, and resolves to be rid of both acquaintanceships. Thereafter he may live a stoic life of independence—but his loneliness is not conquered and assuredly his love is not deepened. This is the road your Menckens take—nor does it lack for courage. This is the road many a business man takes in respect of local politics. He cannot abide the politician; still less can he abide the illiterate mass so easily swayed by demagoguery: so he sweeps away the whole evil-smelling issue and cares not whether he votes again. That is the second road—the road of increasing loneliness becoming more and more sour in cynicism or more and more hard in stoicism.

A better road is to keep the dream and also to keep the human comradeship in hope that one day the dream will transfigure it. "There are many other things, but ye cannot bear them." Did Jesus throw away that fuller witness? No. Did he doubt his soul's conviction? No. Did he waver in the course? No. Then did he curse and upbraid that dull company, and cast the dust of its drab streets from his feet forever? No. He lived with them in love! He daily bore in patience the martyrdom of his loneliness. He added here a precept, there a hint, here a gentle deed, there a prayer until little by little his truth won its way. He tempered his light to their weak eyes, matched his truth to their slow minds, with such patience of compassion as elsewhere our world has not known. That is the hard road of mankind's redemption. That was the road *he* chose! When he could not feed meat to giants he fed milk to babes. . . . "So many things to say to you, but you are not ready yet. Nevertheless the day is coming"—and in love he kept the comradeship!

But—I must say this to you—it was then, and is still, a tragedy that the living springs of radiant souls should

GEORGE A. BUTTRICK

be choked by the inertia of the group. People sometimes tell the minister that he should not preach to the group life: let him confine himself to the individual. But how can he help the individual, when the blindness of the group ruthlessly slays individual fineness, unless he points to the group-pressure that works the harm?

HOW THE WORLD KILLS DREAMS

Rupert Brooke had only begun to sing—yet in what notes of splendor! There is a poem in which he takes issue with that poor heaven (a broken reflection of earth) which psychical research has drawn for us. He pictures *his* heaven where souls

> Spend in pure converse our eternal day;
> Think each in each, immediately wise;
> Learn all we lacked before; hear, know and say
> What this tumultuous body now denies;
> And feel, having laid our groping hands away;
> And see, no longer blinded by our eyes.

He had just begun to sing after that high manner when the group life, organized for war, choked his song. "I

have many other things to say"—and with that our society strangled him.

The minister's quarrel with industry as it is at present organized is not a partisan quarrel. The preacher of Christ is not interested in any economic scheme as such: history has taught him that the witness of Christ has already outlived several industrial patterns and can be trusted to outlive a few more. He is not interested in schemes; he is interested in kindled souls. But he sees fine young men and women, bright with vision and quick with compassion, enter this world of business and, in so many instances, have the bloom of romance rubbed off their souls by the tricks and the bargainings and the hardnesses. "I have many other things to say unto you," they say as they enter; but industry will not listen! Soon the inequalities and the grasping either compel a compromise or create a bitter sense of frustration.

What I am saying in regard to industry applies, I am fully aware, to the organized life of the church. Here is a young man eager to enter the ministry. He lives in a village. There are four churches where there should be one—each worshiping one and the same Christ. There are four labels where there should be none. There are four causes (if such they can be called) all unequipped, all unchallenging, all bereft of leadership. That young man exclaims eagerly: "I have many things to say to you, but ye cannot bear them." That young man may not enter the ministry because of the church. The blindness of church leaders or their inertia has crushed his testimony. He could do no mighty works there because of their prejudice.

Of course the preacher must speak his word concerning the group-life organized for war, for profit, for pride; not because the preacher would desert his pulpit for the soap box of the agitator, but because our group-life by its conservatism so often thwarts the message that God quickens in his elect.

NO PLACE FOR BITTERNESS

But this is not a sad text, though such at first it appears. Nor must this message end on any note but hope. There need be no surrender of the soul's conviction. There need be no withdrawal in bitterness from the group life. It is possible, in that loneliness which sensitiveness and insight bring, to live with people—for they too have insights which our responsiveness can reveal. It is possible to keep both the faith and the human contact. For listen: "I have many other things to say, but ye cannot bear them *now*." Yet the day would come! That is the unmistakable inference, is it not? It is as if Jesus said (though what temerity to try and say what he alone can say):

> I have many other things to tell you, but you are not ready now. But I shall keep my soul's faith. I know that acquisitiveness is a blight. I know that God is, and that joy is deepest and life most rational in his friendship. I shall keep that faith. But in love I shall also keep the human bond. And I shall suffer in loneliness even unto a cross. And, if I am willing to suffer in this fidelity and love, the suffering shall make fallow the fields of earth and give my spirit deathless quality. Not now—but the day will break.

If I were required to say in a word what is the essence of our Christian faith, I think I would say it is this faith (borrowing a phrase from Dr. Montague): what is highest in man is deepest in nature; or, in other words, that the universe intends and will at last make complete what Christ reveals. "Ye cannot bear it now," he said; but there was an undergirding Spirit in all things who would bring it to pass! Of that Spirit he spoke when in the only direct confession of his loneliness he said: "Behold the hour cometh, yea, is come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me." Suffering loneliness plus patient love becomes a deathless power and finally wins its harvest, for God is—the highest in man and the ground of nature:

> Serene I fold my hands and wait,
> Nor care for wind, nor tide, nor sea;
> I rave no more 'gainst Time and Fate,
> For lo! my own shall come to me.
> I stay my haste, I make delays,
> For what avails this eager pace?
> I stand amid the eternal ways,
> And what is mine shall know my face!

So Jesus might have sung. "Ye cannot bear it now"—and if ever a word had a triumphant ring that word has it!

I submit to you that his faith is being proved. In this far-off, mad, wistful, adventurous, callous, generous city—two thousand years after the event—I talk to you about his loneliness. By our calamity, by our sins, by his undimmed eyes, by his unquenched love, his words not spoken then (so blind was the earth) are being spoken now. We can almost hear him speak his new word about war, about human toil, about what we have so falsely called our freedom. That word, ever being spoken, is our one hope.

We must keep faith, yet we must keep love. So shall we speak our word, in loneliness yet feeling him near. So shall *his* word, spoken ever anew to a new age, be spoken through us—and he and we rejoice together.

The Challenge of Loyalty

By John McDowell

Simon, son of Jonas, lovest thou me? John 21:15.

HOWEVER much the schools of architecture may differ in regard to the design and superstructure of the building, all schools agree at one point, namely, on the absolute necessity of a sound and secure foundation for the building.

Thoughtful men are translating this doctrine into other realms of life today. The question of the foundation is up for consideration today in the realm of government, of industry, of education, and in no realm is it up more insistently than in the realm of religion. The men of our day are asking with deep earnestness: What is the foundation of religion? This question cannot be

ignored, and it must not be evaded. It must be answered—and it must be answered in terms that will satisfy not only the heart but the mind of this inquiring generation.

POSSIBLE FOUNDATIONS ON WHICH TO BUILD

In the first place, there are three possible foundations upon which you may build religion:

You may build religion on the instinct of fear. Most of the so-called natural religions are built on this instinct. They taught men to fear God, to fear the universe, to fear one another, and even to fear themselves. Fear has a place in religion, but not the primary place.

You may build religion on the instinct of self-interest. Self-interest, too, has its place in religion. Religion ought to teach men how to make the best of their lives, both here and hereafter. It ought to be an asset in the present as well as a promise for the future. But a religion founded on a calculated self-interest must always be an ignoble religion—a man who is good only because he thinks it will pay best is not really good. Honesty is not only the best policy, it is the only policy.

You may build religion on the instinct of loyalty. Thank God, there is something deeper and stronger and nobler in men than the instinct of fear or the instinct of self-interest. That something is the instinct of loyalty, an instinct that is always real and elemental.

BUILDING ON INSTINCT OF LOYALTY

In the second place, the Christianity of Christ, as revealed to us in the New Testament, is built on the instinct of loyalty. One searches the gospel in vain to find Christ ever appealing to the instinct of fear or to the instinct of self-interest. His appeal was always and everywhere to the instinct of loyalty and for loyalty. When he founded his religion on the instinct of loyalty, it seemed a fond imagination, but the perennial vitality of Christianity has been his vindication. The philosophers had said: "Accept our ideas." The founders of other so-called religions had said: "Adopt our system," but Christ said: "Come unto me, follow me, learn of me, confess me, obey me, love me, abide in me."

No other religion meets men with the same challenge of personal loyalty. The beautiful story from which I take my text is simply the story of the eagerness of Christ to discover whether there was in Peter a loyalty upon which he could build his kingdom. But now, what is loyalty? It is an instinct of our nature—indeed, the highest and deepest instinct of our nature—and just because it is the highest instinct of our nature it is easily destroyed or degraded. The coarse-minded man will be sure to sneer at it; the conceited man will despise it; the selfish man will resent it, but the sincere man, in the last analysis, will recognize it as the test of character—men are known by their supreme loyalty. Christ asked from men nothing of an external nature, but he steadily and constantly required their personal loyalty. When a man came to Christ and said: "Lord, I will follow thee but my religion must not interfere with my business, or my politics, or my social life," Christ then said: "You cannot follow at all." Christ insisted on having followers in whom loyalty to himself was the master passion of their life. Loyalty to Christ was and is the distinctive mark of discipleship, the only test we have a right to apply to men who want to be Christians today.

LOYALTY TO A PERSON

In the third place, the loyalty upon which Christianity is founded is not a vague and indefinite loyalty: it is always loyalty to a Person, and that Person is the Christ of the New Testament—the only Christ we know in terms of facts and truths. Where Christ finds heart-loyalty to himself, he can build his kingdom. It is not only the foundation of Christianity, it is the very essence of Christianity.

In the Christianity of the New Testament, it is a Person, not a dogma, that invites our faith, wins our love, calls forth our obedience, inspires our service and is the object of our loyalty. For the solution of all spiritual problems New Testament Christianity points the ages to Jesus Christ. The method of Jesus in the days of his flesh was to bind men to himself by bonds of living loyalty, and that method he has never superseded. It still holds. This is the distinctive characteristic of Christianity among the other religions of the world. Other religions have had noble ethical ideals, splendid ritual systems, but no other religion is based on the person of its founder or claimed that its founder is still actually and literally in touch with his followers in every age and in every place. Christianity differs from every other known religion in the fact that it is based on the person of its founder.

You can take the founder out of all other religions and they will remain intact, unimpaired, but you take Christ out of Christianity and you will lose "the Light of the world," "the Bread of Life," "the Door," "the Good Shepherd," "the Resurrection and the Life," "the Way, the Truth and the Life." Bereft of the irresistible spell of its founder, Christianity would pass into an intellectual and ethical theory. It would cease to be a religion and become just another of the many philosophies of the ages.

The personality of Christ is the supreme figure and fact in the Christianity of the New Testament. Christ himself is the gospel, not his teachings. Apart from his personality, his teachings have no reality and his works no power. The loyalty upon which Christianity has rested throughout the centuries and rests today, and must continue to rest if it is to be true to the Christianity of Christ, is a loyalty that is rooted in the person of Christ. There is no substitute for loyalty to the person of Christ in the Christianity of the New Testament.

AN ACTIVE LOYALTY

In the fourth place, the loyalty upon which Christianity rests is not a dumb or silent loyalty. It is a loyalty that expresses itself in definite ways:

1. Loyalty to Christ will acknowledge all his claims. Mark you, I am not saying all that has been claimed for Christ through the centuries, but all that he claimed for himself, and these claims are recorded nowhere authoritatively but in the New Testament. It will not do in these days for the followers of Jesus Christ to be indifferent to the claims of Christ. We must not forget that it was for his claims that he was crucified. Loyalty to him will stand by every claim he ever made for him-

self. I heartily agree with the late Dr. Henry van Dyke when he says: "It is certain that this age of ours, with its ruthless critical spirit, with its keen historic sense, will never respect the intelligence, though it may acknowledge the goodness, of a man who professes to speak in the name of Christianity without proclaiming as the core of his message the divine Christ. To imagine that we can adapt our preaching to this age of doubt by weakening, concealing or abandoning the truth of the deity of Christ is to mistake the great need of our times. It is to seek to commend our gospel by taking away from it the chief thing that men want, an assurance of sympathy and kinship with God."

Loyalty to Christ will acknowledge him as Lord, the

JOHN MCDOWELL

Master of all human destiny, to whom no man dare offer less than all he is and has. He will accept no divided allegiance nor half-hearted service. There must be an end of the miserable compromises that have repudiated his authority over large tracts of human life. He is the Lord of all science, for he is the truth science is seeking to understand; he is the Lord of all art, for he is the life all true art is trying to interpret; he is the Lord of all politics and commerce, and agriculture and industry, for he is the way, and the only way, by which a human order can move toward the kingdom of righteousness, peace and joy, for which he taught all men to pray.

2. Loyalty to Christ will accept his gift. That gift was one thing, and one thing only, but it was everything. It was life, eternal life, abundant life. The life which Christianity gives meets and satisfies the primary and elemental need of all men—spiritual life. Human life is, roughly speaking, threefold: bodily, mental and spiritual. We have bodily needs; we crave food, warmth, light and rest. We have mental needs: we crave truth and ideals. We have soul needs: we crave forgiveness, peace, fellowship, worship, love and spiritual life. The satisfaction of bodily needs gives us pleasure; the satisfaction of mental needs gives us happiness; the satisfaction of our soul needs gives us peace and joy and power. All of man's needs are real and vital, but his supreme need is his soul need. Until this is satisfied, he can only exist. He does not and he cannot live. Christ made it plain that existence is physical, and dependent upon the energy of the soul. The life Christianity gives creates and nourishes soul-energy, and thus transforms existence into life that Christ calls eternal and everlasting. Is not this what Christ meant when he said: "He that believeth in me shall not come into condemnation, but is passed from death into life"? The distinctive gift of Christianity is neither health of the body, nor culture of the mind, but life for the soul.

OBEYING CHRIST'S COMMANDS

3. Loyalty to Christ will obey all his commands. All other motives are cold and unattractive and ineffective. Loyalty to Christ makes obedience attractive. Men do not stop to argue about carrying out the wishes of one to whom they are loyal. Christianity calls all the followers of Christ to a life of obedience, which is always a life of gladness, because it is a life of loyalty. The life of self-will is a blundering, stupid, empty, ineffective life. The most attractive and effective life known to man is the life that obeys Jesus Christ. Loyalty to Christ makes inclination duty and duty inclination, and thus provides an adequate motive for obedience. "If ye love me," said Christ, "keep my commandments." Wherever there is loyalty, there is the supreme delight in divining and in satisfying the wish and will of the leader and friend. His lightest word is law to the loyal heart, and his look is an inspiration.

Christianity, in terms of loyalty to Christ, deals with the will from within, and moves and molds and revolutionizes it. Not to do wrong may be the mask of a slave's timid obedience; not to wish to do wrong is the charter of a son's free and loving service. Freedom does not consist in doing what I like; that turns out, in the long run, to be the most abject slavery under the severest of tyrants. Real freedom consists in liking to do what I ought. Loyalty to Christ creates and stimulates this liking in men, and for this reason it is the essential test of Christianity.

4. Loyalty to Christ will proclaim his message. Never was there an age that asked more earnestly than our own that we Christians proclaim our message, or confess we have no message to proclaim. The men of our day want to hear the man who has a message and who is ready and willing to proclaim it fearlessly and honestly at all times and in all places. We make a mistake when we conclude that the people do not want a definite and positive Christian message. That is just what they do want and are willing to hear. What men want now is the essential message of Christianity translated into the thought forms and needs of present-day life. They want this message delivered with moral and spiritual authority so that it will grip and command the mind, the conscience, the will and the heart. The people

are hungry for the great spiritual verities of religion. They are tired of doubt, and speculation, and abstract theories. They want a message today that will catch the ear and change the heart of the sinner, win the mind of the scholar, and satisfy the soul of the saint. There is only one message which will do that—the gospel of Christ, which is a gospel with an individual message and a social mission.

BUILDING THE KINGDOM

5. Loyalty to Christ will support his work. The building of the kingdom of God is our first interest and concern. Whatever else fails, this must go on. Failing in this the Christian succeeds in nothing. "Seek first the kingdom of God," is the standing and absolute order of priority for the Christian. Before we pray for daily bread, our petition must be, "Thy kingdom come." There is no escape from this responsibility. It may cost us much to carry out this imperative command. If so, in loyalty to Christ we must be prepared to pay the price. World redemption cost God his only Son, it cost Christ the cross; if it costs us nothing, we need to reexamine our loyalty to Christ.

6. Loyalty to Christ will incarnate his spirit, which was always and everywhere the spirit of service, sacrifice, fellowship and love. These are the four permanent needs of every human life, for obedience is the only way to real freedom, sacrifice is the only way to true gladness, fellowship is the only way to self-realization, and love is the only way to eternal life. Obedience, sacrifice, fellowship and love all grow naturally in a life that finds its supreme good in simple loyalty to Christ.

The needs of our times ought to call out in us all a deeper sense of the unity of all who accept loyalty to Christ as the essence of Christianity, the motive to obedience, the incentive to sacrifice, the bond of fellowship, and the essential test of Christianity. Loyalty means nothing unless it has at its heart the absolute principle of self-sacrifice. The loyalty that Christ demands means that we ought to be ready and willing to sacrifice every interest that we have, even to life itself, for him and his kingdom. No man has risen to the stature of spiritual manhood until he has found that it is nobler to serve somebody else than it is to serve himself.

Loyalty to Christ is the highest loyalty known to mankind and only those who are loyal to him have a right to bear his name and be known as his followers. "Lovest thou me?" was the first and last question of Christ to his apostles, and it is his first and last question to men today. May our answer to this challenging question be that of a young college student, of whom I read in my own college days, who, uninterested in art as such, was persuaded by his mother to visit an art gallery where a great picture was being exhibited. After studying the masterpiece from every angle, the young man turned to go. One of the attendants, who had watched his interest and earnestness, said to him: "It is a great picture." "Yes," said the lad, "it is a great picture, and it is so well named." Then he went back and looked again upon the face on the canvass and with softened voice uttered these words: "O Jesus of Nazareth, thou Savior of the world, if there is anything I can do to help you in the great work you are doing in the world, count on me! Count on me!"

TITLES AND TEXTS What Pulpit Readers are Preaching About

W. CLYDE WILSON, First Presbyterian, Sheboygan, Wis. "The Heritage of the Common Man." 1 Cor. 3:21-23—"All things are yours . . . and ye are Christ's; and Christ is God's."

GORDON BROKENSHIRE, Congregational, Orange City, Fla. "Make-Believe Religion." 2 Tim. 3-5—"They will keep up a make-believe of piety and yet exclude its power." (Weymouth.)

DANIEL BLISS, Old South Church, Boston. "The Overflow." Psalm 23:5—". . . my cup runneth over."

J. T. RIDDICK, Watts Street Baptist, Durham, N. C. "Repudiating Cheap Religion." 2 Sam. 24:24—"Neither will I offer burnt offerings unto the Lord my God of that which cost me nothing."

FOR YOUR SERMON AND TEXT

Title of sermon

.....

Text used (Write out the text)

.....

Name of minister

.....

Name of church

.....

Address

FREDERICK W. NORWOOD, City Temple, London. "The Relativity of Goodness." 1 John 3:20—"God is greater than our heart."

C. W. VANDENBERGH, First Baptist, Wilson, N. Y. "The Christian's Magnificent Obsession." John 3:30—"He must increase, but I must decrease."

DONALD W. CONRAD, First Moravian Episcopal, Indianapolis, Ind. "A New Thanksgiving Spirit." Eccles. 7:14—"In the day of prosperity be joyful, but in the day of adversity consider."

HOWARD A. VERNON, Englewood Baptist, Chicago. "Beware!" Luke 12:1—"He began to say unto his disciples first of all, 'Beware.' "

EDWARD E. FIKSE, First Presbyterian, Volga, Ia. "Building on the Ruins of the Past." Neh. 2:20b—"The God of heaven, he will prosper us; therefore we his servants will arise and build."

H. R. SENECAL, Presbyterian, Calvin, N. D. "Faith or Failure." Isa. 7:9—"If your faith does not hold, you will never hold out."

L. L. JESSUP, Ivy Memorial Baptist, Newport News, Va. "The Bad Example of a Good Man." 2 Chron. 27:2—"And he did that which was right in the eyes of Jehovah, according to all that his father Uzziah had done; howbeit he entered not into the temple of Jehovah. And the people did yet corruptly."

The Communion Service

By Robert Freeman

THE spiritual and the sensible are closely tied together. Spiritual impressions may be fended off or promoted by physical impressions. A voice off key, an organ cipher, a whispering pew-mate, a minister with a cold—any one of a thousand possible impingements on one of the five senses may ruin a devotional hour. How few of those who have to leave church early think to let the swinging door close gently. We are a self-centered lot, and forget the effect of our action on any but ourselves. In the communion the chances of disturbance are multiplied because the number of those assisting is multiplied. Who they are, what they wear, how they are matched as to height, what they do, how they do it—all this helps or hurts the effect of the sacramental hour.

● *Pageantry As an Aid to Worship*

We Protestants miss out on the pageantry of religion, having largely made the blunder of using the pedagogy of the ear. The Catholics have been wiser than we are at this point. If we do use pageantry we are likely to utilize it as an entertainment and not as an aid to worship. In the service of the sacrament the ritualist uses only specially trained and costumed people, while we nonconformists use almost any lay officers—whose clothes may be in all shades and cuts. Thus by multiplying the things to notice, green neckties, white shoes, ice-cream suits, we make almost impossible concentration upon the holy purpose and opportunity of the hour.

It would be very profitable to conduct a round table on the communion service. The endless discussion of the theology of the sacrament has resulted in the neglect of the appeal to the emotions through the eye. Many churches, large and small, have happily and beautifully worked out details; and those details of method ought to be known to all. In such pageantry as that of a wedding service or a communion there must be a scheme, a detailed pattern of which the crowd is wholly unconscious save when it is departed from. And there must be a method of holding all involved to the scheme. In these days of electric-light buttons there is little excuse, for example, for the organist and the minister and the janitor not working together in the matter of the wedding march.

● *A Plan That May Help*

Let me suggest an outline of the mechanics of technique of the communion service, detailed additions to which I should welcome. If I do so in the terms of the larger church, it will nevertheless be apparent that the outline is applicable and easily accommodated to a church of any size.

The work behind the scenes begins with the elder or deacon who is chairman of the communion committee. His duties are several. (1) He telephones all the officers he needs to serve, making sure of their presence on Sunday.

Robert Freeman

Haphazard picking up of those who happen to be present is an unworthy plan. There should be an understanding about a near uniformity of clothes—certainly no glaring disagreement—all dark suits, or in summer dark coats and white flannels. One minister has bought neckties for all his elders and ushers, and keeps one or two extra in his vestry lest someone forget the custom of wearing that one pattern, black with thin white stripe. (2) He must call together on Saturday as many of the committee as he needs to prepare the bread and wine and to arrange the communion table. That table should be covered with the best white cloth available, with another spread over the elements until the moment of dispensing. Then two elders should remove the cloth at the time of the consecration of the elements, and should also replace it at the time of the singing of the closing hymn. We are too irreverent, in the churches that have no altar, at least too thoughtless, and easily toss upon that consecrated table hymn books, hats, papers, portfolios, or what not. Occasionally one even sees a minister, in his effort to be informal, sitting cross-legged upon its edge, whereas it is a part of his function to guard that table from desecration and incline his people to hold it as something other than a general hold-all.

(3) He must prepare the elders' cards indicating who is to be where. This card, where there are a number of ministering officers, is important. The sketch appearing herewith (I) is for a perfectly symmetrical church and explains itself. On the reverse of the card appears the information and instructions indicated (II), the numbers on the obverse and reverse being identical.

Such a card, which may be printed in one-thousand lots or mimeographed, makes for the continuity of order and the establishing of tradition, which are vital matters in all the details of the service.

(4) The chairman must line up the men in the vestry in such order as makes for the smoothest movement afterwards. (5) He must later count the used cups and thus be able to report for permanent record the number who communed.

● *Order in the Processional*

Following a brief prayer in the vestry, the minister leads or follows, as custom dictates, a processional of the session either down the aisle or across the front of the church, coming to his seat up the west pulpit steps in the sketch, about the same moment as his assistant, if he has one, who in the case of a single file processional across the front of the church would be at the other end of the line and would ascend the east steps. The front pews have been reserved for the lay officers, who are seated so that the two nearest the center aisle will lead when carrying the elements from the table and will be last in returning, and they remain standing in place till all may sit simultaneously with the minister.

Of course there is something to be said for seating the elders facing the congregation, but it is outweighed by the arguments to the contrary. There is, as I have suggested, the danger of noticeable variation in attire. (By the way, the ministers, even if they do not do so at other times, would do well to wear strictly clerical garments for this service, gowns if possible.) No matter how you warn the men there will be crossing of legs, fussing with church calendars and handkerchiefs and hymn books, all of which catches the eye and distracts, and none of which matters so much when they are not in full view of the congregation.

The brief sermon, an apologia for the sacrament or a statement of a cen-

tral idea for meditation, is generally necessary, but must not seem to make the communion itself an appendage.

● *Symmetry of Movements*

When the pageant of the communion begins, both ministers, if there be two, must move with perfect and balancing precision. They must watch each other closely, so that symmetry of movement is preserved. They take plates from the same relative positions on the table, and begin distributing them to the elders on the extreme ends, gradually moving from No. 1 to No. 10.

When the last elder has completed his assignment and all are in position ready to return down the middle aisle, with their first step the ministers rise and stand, each at his own end of the table, and so remain till the men have returned to their original positions. Then the ministers receive the plates in the order of distribution, working from the outside in, and are punctilious about the orderly and symmetrical replacement of the plates on the table. When the ministers again return to their standing places, the elders sit down and are served, again from No. 1 to No. 10.

● *Do Not Use Visiting Ministers*

All this, of course, is duplicated in the service of the wine, and the elders must symmetrize their movements as carefully as the ministers. Never risk the assistance of a visiting minister or elder as a supposed compliment—it is too dangerous.

It is well to announce before the distribution that the bread will be held till all may eat together, and similarly the wine retained till together all may drink. For each of the groups of elders there should be available, perhaps under the pew, a one-layer empty rack into which may be placed their used cups.

Throughout the service the organist should play softly familiar devotional hymns, probably two verses of each, the words of which may well be printed in the calendar or permanently pasted in the back of the hymn books. The invitation to participate in the sacrament should be so given in the sermon or at its close as to make unlikely the leaving of many, or any, persons before the service is concluded.

● *Advantages of Fixed Connotations*

We are after fixed connotations. When a few years ago I was about to conduct the communion service in the church of my boyhood, the Tolbooth in Edinburgh, it was suggested that I look first in the silver cups. There I saw engraved the date of their consecration—1634 A.D.—since when they had been used every three months. For nearly three hundred years those cups have meant just one thing.

Furthermore, because we are after fixed connotations, at least two of the hymns should always be the same ones, and seldom used elsewhere. Three morning communions are enough. But besides these two should be planned for the afternoons of Christmas Sunday and Easter, the former mainly for the benefit of students home from college and the latter for the ingathering at the close of holy week. Neither of these Sundays lends itself to morning communions. Also, one or two evening services should be arranged for the benefit of domestic servants, policemen, and others whose duties cheat them of attendance upon the sacrament at any other hour; these can well follow an evening preaching service.

With the singing of the closing hymn the two ministers should come together in front of the table, the final act of balanced movement, one retaining the hymn book that the hands of the other two may be free for the benediction.

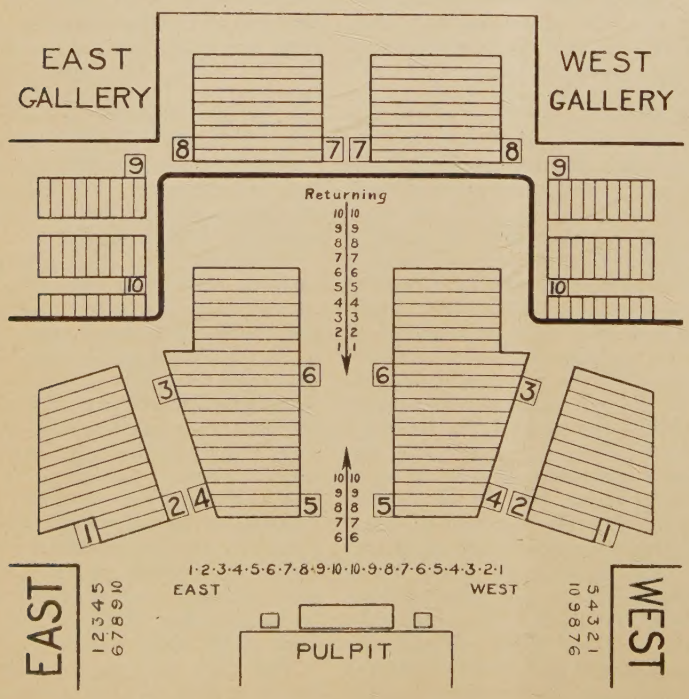
Precision, order, smoothness, symmetry, reverence—these details of operation must be planned for behind the scenes, if the spiritual effect of the sacramental pageant is not to fail.

Vacant Churches

Walking about our American cities during the summer, one is surprised to find so many signs reading that all church activities have been suspended for the summer. One is almost tempted to laugh at this apparent travesty on Christianity and its ideals. It seems to indicate that the church is only a place to go in winter when constant sitting at home because of the cold or the heavy snow is boring and one must go somewhere to save his nerves. In the summer one has many places to visit, the seashore, the mountains, the lakes, the rivers. There is no room in one's thoughts for the church in summer.

When the Mexican Congress meets on September 1st a bill will be offered making illegal the teaching of religious dogma to the young. It would seem that people in this country are striving to accomplish the same purpose without the aid of a statute.—*Russian Orthodox Journal.*

[I. *Sketch used on Elder's Card*]



[II. *Reverse of Elder's Card*]

Name—*Elder Young.*

Number—*10 East*

Enter following *Elder Holden* who is Number *10 West.*

Occupy seat on —*East*— side as indicated on chart.

Numbers 10 remove table cover.

Numbers 10 lead to position in front of pulpit.

Number 1 West will carry choir service to choir rail as soon as received from minister.

Numbers 6 will serve ministers.

Numbers 10 lead up center aisle, 9 to 5 following, others going direct to stations.

Serve stations as shown on chart side.

Returning Nos. 1 lead.

You follow No. *9 East.*

The Editor's Page

The Event of the Month

I WAS AWAY from home when the Methodist Youth conference met in Evanston (Chicago) in early September but I have just finished reading the reports of it in The Epworth Herald. Not in many a day has the reading of a denominational journal thrilled me so much. The editor, Dr. Gratz, tells the story of the conference under the heading "Something Has Happened." And indeed something has happened; and if this meeting is a sample of what is going on in the minds and hearts of our church youth something more is going to happen. Preparations were made for only five or six hundred, and there were a full thousand present, from nearly every state in the union! What did they do? They discussed the principles of Jesus and the significance of Jesus in building a new world order—"a world wherein we can live as well as pray, 'Thy kingdom come, thy will be done on earth.'" Dr. Gratz illustrates the type of questions they faced by referring to the young fellow who put this question to the three theologians who had been discussing the significance of Jesus: "Tell me, what is a young Christian to do in a town where there is a strike that involves the members of your church and of your family, and where violence is advocated and practiced?" Such leaders as Albert E. Day, Kirby Page, Clarence T. Craig, Bishop Kern, Mrs. Westcott-Wieman and Ralph Diffendorfer addressed them, and what vital talks they did make! As I look back to my Christian Endeavor days, I know that something *has* happened! I wish I had space to record the resolutions. But there is one to which I must refer, because it is the first time (to my knowledge) that the connection of the church with the war system through the military chaplaincy has been condemned by a representative church group. The resolution requested that the next general conference act to withdraw Methodist ministers from the chaplaincy and make other provisions for the pastoral care of men serving in the armed forces of the United States. A week later, the Northeast Ohio Methodist conference passed a similar resolution.

Methodist Young People Face Social Issues

The Book of the Month

MAKERS OF CHRISTIANITY, FROM JESUS TO CHARLEMAGNE, *by Shirley Jackson Case. Henry Holt & Co., $2.00.*

WHERE is the scholar whose knowledge of early Christian history so nearly approaches an intimate friendly acquaintance with the leading figures of that period as does that of Dean Case of the Divinity School of the University of Chicago? Those who are familiar with Dr. Case's other works may not find much that is new here, but for those who want the cream of his scholarship, here it is. Dean Case sees Christianity developing against the background of existing social conditions, and especially the prevailing religious psychology of the period. He shakes us out of the naive conception that our religion emerged full panoplied on the day of pentecost. Christianity actually grew. It grew as Judaism before it became Christianity. And it grew by what it fed on in the Græco-Roman world. It converted the world, but its own character was formed by its living contact with the world. The Founder, the Apostles, the Fathers, the Statesmen of the early church all stand forth in this book as real personalities.

A Thought for the Month

I DIFFER sharply with those who think that we are living in a period of theological sterility. To me the present moment is pregnant with the most important theological ideas that have come to birth in many years. Our thinkers are feeling their way toward a conception of God which sets him distinctly over against man in such a fashion as to give reality to our belief that we may have commerce with him in worship, in prayer and in actual cooperation. The God toward whom modern thought is moving is as objective as the God of Calvinism, and just as majestic in his power and grace. We are getting away from the subjective idealism and romanticism of the past hundred years, and from the feeble humanism which was its logical and final result. The two outstanding names in this movement toward an objective God are Barth and Wieman. It is intensely interesting to observe the ideas of one or the other of these leaders emerging in all contemporary theological expression. Though poles apart in method, Barth and Wieman meet in agreement on the supremely important fact that God is no mere idealistic reflection of ourselves but, as Barth puts it, "wholly other." Wieman does not use that expression, but his God is even more objectively real than Barth's. Subjectivism in theology has long been sapping the vigor of religion. "God made man in his own image, whereupon man returned the compliment by making God in man's image"—this derisive jest of nineteenth century atheism found an all too authentic support in the prevailing theology. The day of such subjectivism is passing. God is not the same as our idea of him; nor is he to be identified with our moral ideals, nor with the sum total of our ideals. He is the supremely objective reality whose will man must evermore seek to do, and our ideas and ideals are only torches which light the way to him. Such a theology is, I believe, preparing the scene for a great advance in religion. It marks the recovery of the essential conceptions of both Old and New Testament and the dominant note of the Christian tradition.

The Objectivity Of God

Charles Clayton Morrison

COMPANIONS!

The Christian Century

($4.00 a Year)

A weekly journal of opinion — religious — undenominational — interdenominational — challenging — alert — independent — progressive — thought-provoking — stimulating.

"I await its arrival each week with eager interest. I recommend it to all who would be abreast of the times. It will break up fallow ground in every honest mind, lead to courageous thinking, and materially assist in understanding the times in which we live.

The Christian Century Pulpit

($2.00 a Year)

Monthly — devoted exclusively to sermons and "Preacher Problems" articles — 72 sermons a year — purpose: to bring inspiration to the preacher; to elevate the standard of preaching throughout Protestantism.

"It has already proved its right to a place on the desk of every preacher in the land. A worthy companion to The Christian Century."

The Christian Century ($4)
The Christian Century Pulpit ($2)
Combined (ministers only) $4.00
[See Coupon Herewith]

The NOVEMBER issue of the Pulpit will be a general number. Among the sermons included will be messages specially suggestive for the Thanksgiving and Armistice Day season. The Pulpit anticipates the great days and special seasons of the year.

Combination Subscription Order Coupon

THE CHRISTIAN CENTURY PULPIT,
440 So. Dearborn St., Chicago, Ill.

Please enter my Name as a subscriber to The Christian Century and The Christian Century Pulpit for one year. For my convenience will you please see that both subscriptions start at the same time?

☐ I enclose $4.00 herewith.
☐ I will remit $4.00 on receipt of bill.

My Name—Rev.....

Address.....